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THE

PRAYER FOR THE CHURCH MILITANT:

AND

THE SURPLICE:

IN REPLY TO

THE QUARTERLY REVIEW,

No. 143.

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TO THE READER.

SINCE the following pages were sent to the press, I have had the pleasure of seeing Mr. Robertson's interesting work, "How shall we conform to the Liturgy?" and as the Quarterly Reviewer speaks in the highest terms of this work, and "of the great satisfaction it has given him, to find his previous impressions corroborated in almost every point," &c. &c., I take the opportunity of putting in contrast the Reviewer's opinion on one of the subjects here discussed, namely, that of the use of the surplice by the preacher, with Mr. Robertson's. The Reviewer tells us, "that it has been the undeviating practice, in parish churches at least, since the Reformation," (to wear the gown in the pulpit) p. 243: re-asserts this as "a broad fact" (261); and thus closes his observations on the subject, "Thus then it appears, that it is as clear as any rubrical question that ever was mooted, that the use of the surplice in the pulpit (except in colleges and cathedrals) is wholly unsanctioned, and, as we think, forbidden by ecclesiastical authorities, and is an innovation on the practice of the Church, &c. is as uncanonical and unrubrical, as it is unusual," p. 264. The Reviewer, that is, altogether denies to the use of the surplice either authority from the rubrics, or countenance from practice, and claims both exclusively for the gown. Mr. Robertson, however, acknowledges the claims of the surplice, but "brings together grounds for thinking of the gown less vilely, than some zealous churchmen require us to do." "The *surplice*," he says, "has always been prescribed, and is now universally used, as the dress to be generally worn in public service. The only questions with respect to it are,—whether it *may* be worn at the celebration of the Holy Communion instead of the cope? and,—whether it *must* be worn in preaching, to the exclusion of the gown?" Again, "it is very questionable whether we be bound by the rubric to wear the surplice in the pulpit. I am inclined to adopt the opinion of Sharp and Burn as to the literal interpretation." "In Elizabeth's reign we meet with instances on both sides; *those for*

the surplice predominating, yet not so as to overpower the evidence in favour of gowns." So again, Mr. Robertson speaks with a degree of approval of the Bishop of London's advice on the subject, whereas the Reviewer says, "Nothing can be less satisfactory because less reasonable." I must add, that it appears to me, that Mr. Robertson has understated the weight of his own evidence in favour of the use of the surplice. Hooker's testimony to the use of it is all important, and implies much more, surely, than merely the practice of his own times. The perusal of Mr. Robertson's work has confirmed me in the opinion, that the right key to the difficulty in reconciling the conflicting evidence on this point, is to be found in the difference, in position, antiquity, and rubrical character, between the sermon after the Nicene Creed, and any other lecture or sermon; that there was one usage for the officiating minister, and another for the *merè concionator*. (Note A. IV.)

I have now the following requests to make of the reader:—

I. To expect little more in the following pages, than a *currente calamo* notice of obviously inconclusive and unwarrantable arguments in the treatment of his subject by the Reviewer.

II. To permit me to assume that the practice of the Clergy in the use of the surplice, as the "liturgical, sacramental, sacerdotal" dress, since Edward's Second Book, is rubrically correct; and in consonance with this, to understand the word "surplice," as including "white alb," as well as surplice proper, if need be.

III. To bear in mind, when the use of the surplice is contended for, as appropriate to the preacher, that the preacher of the sermon after the Nicene Creed is intended.

IV. And if he wish to form a correct judgment of the regard shown to the Church by the conductors of the Quarterly, in giving the article on the "Rubrics and Ritual of the Church of England" to the world, not to forget, that the discussion of a subject of so much importance at the present moment, was refused to one of the ablest sons of the Church, and confided to an ex-Secretary of the Admiralty.

C. I. H.

THE PRAYER
FOR THE
CHURCH MILITANT,
&c.

THE article in the last number of the Quarterly Review, on the Rubrics and Ritual of the Church of England, cannot but be a matter of surprise and sorrow to many of its readers. It is nothing less, from beginning to end, than an attack upon the Bishop of London's charge; and, as regards the matter and spirit of it, would have much more consistently presented itself in the pages of the Record, than in a work in which the articles on "Oxford Theology" and "The Divines of the Seventeenth Century" so recently appeared. My business, however, with it, on the present occasion, will be almost entirely confined to that part of it which treats of the use of the surplice in the morning pulpit, and the prayer for the Church militant. The influence of the Quarterly Review is considerable. Its weakest arguments must be expected to pass for strong with numbers, both of those who do not read it, and those who do; but I am not without hope, that the special pleading which it has exhibited in this article will eventually be of more benefit than injury to the cause which it is intended to destroy. If the arguments produced by the Reviewer are the best arguments that can be found against the uses attacked, there can be little fear, what the general practice on these points will at

last become, if it is to be that, which reason and the rubric require.

It is the object then of the Quarterly Reviewer to convict the Clergy, who preach in the surplice, and read the prayer for the Church militant on Sundays where there is no communion, of acting both unrubrically and unreasonably. And he commences his reasoning to this end with the use of the prayer for the Church militant; it being no unimportant point gained for the whole of his argument, if he can prove that the sermon is intended, when there is no communion, to close the service. For in that case the surplice is plainly not required again after the gown has once been put on; and thus a main argument, as will be seen, for the use of the surplice in the pulpit, is at once destroyed; whereas, if the prayer for the Church militant, &c. is to follow the sermon,—the consequence, on the Reviewer's side of the question, must be all that inconvenient and unseemly shifting of vestments which he complains of; and which alone, we may add, is no small practical argument against the use of the gown.

The Reviewer then begins his argument on this point with contending, that the Sunday altar service, 'when there is no communion,' of which the Offertory and the prayer for the Church militant are *rubrically* portions, was not designed by the Church to form any part of the morning service, to which it has been in modern times appended; and this he gathers from the following considerations:—

1. That there is no rubric enjoining its forming a part of it.
2. That the union causes an iteration of prayers, which is not reasonable, and could not therefore have been intended.
3. That in King Edward's first book, where it was provided that the Litany should precede the altar service on Wednesdays and Fridays, it was also provided that the altar service should stop short of the Church militant prayer; whereas in the subsequent books, where the Litany may be disjoined from the altar service, the service includes the Church militant prayer.

Now admit for a moment the Reviewer's case proved thus far; and what plainly must follow as the proper consequence? Not that the prayer for the Church militant alone ought to be left out, but that there never should be in our churches any Sunday altar service, as a part of the morning service, when there is no com-

munion. The reader will scarcely be content with this mode of proving the omission of the Church militant prayer rubrical and reasonable. Nor, in fact, is the Reviewer; though he plainly wishes to produce an impression by it to this end; reasoning much after this manner on the subject:—"Notwithstanding I have shown that the Church did not design any part of the altar service to be used, as it is now used, on non-communion Sundays, I am satisfied 'that it would be seriously injurious to the religious interests of the people, if any ultra-rubrician should insist upon its not being so used.' At the same time, I am ultra-rubrician enough myself—but it is only a *very* little one—to insist upon omitting one of the prayers in it. Permit me then to take the argument that affects the use of the whole of the altar service on these occasions, and direct it against the prayer for the Church militant alone, which I have an object in proving ought not to be read." Thus far, then, the rubrical argument against the use of this prayer is scarcely conclusive enough.

But, again, "the iteration of petitions caused by this union is not reasonable, and therefore the Church did not intend it:" did not intend, that is, that the prayer for the Church militant—the peccant party on this point—should be read in the altar service.

Now, that this argument is worth precisely nothing is plain from this; that it may be made to prove that the Litany was never intended by the Church to be used with the morning prayer, (contrary to her rubric after the third collect by necessary consequence, and contrary to her express rubric in the Scotch liturgy,) or the bidding prayer with any one of the services, and certainly not therefore with all three. In fact, every person, at all conversant with our services, knows perfectly well that such an argument proves nothing whatever, by proving a vast deal too much; as in able hands it may be used to prove, that the last half of a service was not intended to be used after the first.

But then, again, it does so happen, that although the petitions in the prayer for the Church militant have for the most part been already presented to the throne of grace in other prayers, it contains *at least* one particular petition and thanksgiving, nothing like to which occurs in any other part of the service; a thanksgiving for the faithful dead, and a petition for grace, to be enabled to follow their good examples; a thanksgiving and a petition, which,

in all due deference to the Reviewer, cannot be omitted in the Liturgy of a Christian people, without their offices of worship being left seriously deficient. We may fairly, therefore, contend, that if it be any argument against the use of this prayer, that it contains petitions that are not needed, because they have already been offered; it is, at least, as good an argument in its favour, that it also contains petitions that are needed, and have never yet been offered.

But is this argument of the Reviewer's of any power, as showing that the Church militant prayer was not intended to be used on non-communion Sundays? Then does it show, that it was not intended to be used on communion Sundays; and the Reviewer is bound, by his own argument, not only to commend the omission of it to the Clergy on ordinary Sundays, but to recommend their omitting it every Sunday!

But the Reviewer derives another argument against the reading of the prayer for the Church militant, from a comparison between King Edward's first book, which, providing for the Litany's being read with the altar service, concludes the altar service short of the prayer for the Church militant; and the subsequent books, which separating the Litany from the altar service, includes the prayer in question within that service. "The inference," he says, "from both these facts seems clear, that it was most probably not intended that the Litany and the Church militant prayer should be said in the same service, unless there was a communion." But the very same revision, which made it no longer necessary to read the Litany with the altar service, on Wednesdays and Fridays, required them both to be used on the Sunday. Was it not then "most probably intended,"—that the time for using the Litany on the Sundays should be the same as that appointed for it on the Wednesdays and Fridays; that is, immediately preceding the other service? In this case, the Litany and Church militant prayer would be used in the same service every Sunday. And is not this borne out both by Edward's and Elizabeth's injunctions regarding the reading of the Litany "immediately before the time of communion of the Sacrament," and confirmed by the subsequent practice of the Church?

But, after all, the Reviewer himself, it will be said, does not press these arguments, as drawn from the supposed intention of the

Church, not to have the prayer for the Church militant read, as of themselves sufficient to prove his case. He does not: but it is necessary to show how inefficient for his purpose they really are, because it is of moment to him to make these arguments bear, with all the influence he can give them, upon the minds of his readers, in order to predispose them to receive his notice of the rubric on the subject with as much prejudice against the use of the prayer as possible. Hence it is, that he speaks of there being no rubrical direction to unite the services "as a most important fact of the case;" and industriously magnifies the evil of the repetition of the same prayers; closing this part of his argument with *admitting*, that 'if the rubric were really as clear as it appears to be, there would be no reason for omitting the prayer;' but *thereby meaning*, "These arguments, insufficient of themselves, will, by the help of a rubric, *not* as clear as it appears to be, become sufficient to determine the question!"—the three white rabbits will make the white horse wanted. (Note D.)

The principal point, therefore, which the Reviewer has to make, is, plainly, to show that there is no *certain* direction on the subject; and having therefore thoroughly cleared the vision of his readers, previous to his bringing them up to the consideration of the rubric, face to face; he commences his work of proving the directions given by it to be by no means decisive, under cover of the order immediately preceding the prayer for the Church militant. "*And, when there is a communion, the Priest shall place upon the table as much bread and wine as he shall think sufficient. After which done, the Priest shall say, 'Let us pray,' &c.'*"

The Reviewer prints the words, "After which done," in capitals, and would fain argue, by help of that "typographical artifice," that as the prayer for the Church militant is directed to be used *AFTER* preparations have been made for the communion, it cannot be intended to be used when there are no such preparations for it to follow. An admirable argument; and such as would be entirely satisfactory, no doubt, against the use of the general prayer on non-communion Sundays, in the *absence* of any *positive* direction regarding it on those days; but utterly useless, as must be plain to every one, in the face of a rubric, *positively* directing its use on those days.

It may be said that the Reviewer has already noticed the existence of this rubric! He has; and it is asked in reply, with what object? With the full knowledge before him that there was a *positive* direction for the use of the prayer on *non-communion* days, in a rubric purposely framed for those days,—what could have been his object in attempting to extract a *contrary* direction from a rubric framed for *communion* days? Was it, that, as the last on the reader's mind, it might be made to give the impression, that the Church's *positive* direction on the subject was not *quite* so positive as it seemed to be?—There, however, still stands the rubric; and every churchman who has risen from the perusal of this article at all mystified in his views on the subject, will do well to sound in his ears once more the plain, straightforward words of the order which it conveys: “*Upon the Sundays and holydays (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer,*” &c. And then let him reflect a moment, that it is specially for the observance of this rubric, that the Clergy who conform to it, are styled by a Quarterly Reviewer ultra-rubricians. There are a goodly number of us, however. *Trecenti juravimus*. To say nothing of the cathedral Clergy; there is most probably not a single Clergyman, in whose parish the holydays of the Church are observed, who does not show this ultra-rubrician tendency by reading the prayer for the Church militant; even though the Morning Prayers and the Litany have preceded it: yea, and in spite of the plain-speaking of the “*after which done*” of a rubric that has nothing to do with the point in question; the real purport of those words manifestly being simply to note the time when the prayer for the Church militant is to be read on Sundays when there *is* a communion.

But it is idle to argue further on this point. The directions of the Church are plain; and the practice in cathedral and collegiate, and in many parish churches, is still in conformity with it on Sundays and holydays. Why then is the worse example to be held out to us as the best for the general rule? specially when it is to be remembered, that the omission of the prayer has really arisen from impatience of the length of the service—nothing more reputable than that. And this the fact already referred to sufficiently proves; namely, that on days when there is no sermon, even the Clergy of the Reviewer's opinions find no

difficulty arising from any or all his arguments to prevent their using it¹.

But we come now to the use of the surplice in the morning pulpit; and the whole question seems fairly to resolve itself into two, the first of which is this:—

Was it the intention of the Church that her ministers should use the surplice, when exercising the office of preacher, at the time appointed in the communion service?

Now the Reviewer contends that the Church *never* intended the parochial Clergy to use the surplice at this time, on the strength of the following argument, which he quotes in laudatory terms from Mr. Scobell's pamphlet, and considers alone to be abundantly sufficient for his purpose. "*As a ministering priest, a clergyman is the representative and voice of the Church, speaking in her own words, and in the use of the Liturgy delivering her written, deliberate, unalterable doctrines; and therefore she clothes him not only with a power, but with a specific dress for that solemn purpose. But in the regular sermon, and as a regular preacher, high and holy as his employment may be, and sincerely as the Church hopes for the best, still the preacher is no longer her sacerdotal organ; no longer as her voice is he giving forth her Liturgy, or speaking that sure and godly and wholesome doctrine, for which the Church holds herself alone responsible; but he stands expounding the law of Christ, in the exercise of his private judgment, conscientiously we trust, and by the Church's permission, but at the same time entirely in his personal and individual capacity, with his own glosses and additions, at his own hazard as to doctrine, liable to error, and sometimes in actual error: and on these accounts it is, that the Church purposely disrobes him in his new function [by giving him no license to appear in them] of those ornaments with which in her reading-desk and at her communion table she had invested him by authority, and suffers him to speak his own private thoughts in his own private dress; and thus it is, that the preacher (if the office be united), when in the pulpit he ceases to be a priest, puts on no new dress for the purpose, but simply takes off the surplice, and remains in his original gown.*"

¹ On the use of the "Prayer for the Church Militant," see Bishop Mant's excellent Pastoral Letter to the lay-members of his diocese. The Church of England and Ireland is deeply indebted to Bishop Mant for his late admirable Charges. There is also a useful little paper on the subject to be had at Rivingtons'.

Now I do not hesitate at once to say, that the distinction here drawn it is impossible in reason, in rubric, in any right view of our ordination service, to maintain. “As a *ministering priest*,” says the Reviewer, in the words above quoted, “a clergyman is the representative and voice of the Church, and therefore she clothes him not only with a power, but with a specific dress for that solemn purpose. But the same Church purposely disrobes him of this dress, when he is about to ascend into the pulpit; because, *as a preacher of the Gospel*, he is no longer her organ, no longer the representative of the Church, but an expounder of the law in the exercise of his own private judgment.” What words are these! we can hardly believe our eyes when we read them. What! a priest of the Church of England ceases to be a priest of that church, the moment he appears in her pulpits? Ceases to be the voice of the Church when he is dividing the word of truth to the assembled congregations of the Church?—and, if he be true to his ordination vow, so dividing it, as “this Church and realm hath received the same?” What! after the Church has required him to subscribe the book of Common Prayer and Articles, are we yet to be told, that the Church considers him, in his exposition of doctrine, as speaking his own private thoughts of the law of Christ? Is this jesting with us? or—in sober sadness—the best argument that the Reviewer can find against the use of the surplice in the pulpit? It is “the pith of the case,” says the Reviewer, “the plain and incontrovertible view of the matter;” an “explanation to which the Reviewer can imagine no possible objection or answer.” No possible objection or answer! Well, it is not easy to say, what the power of the imagination in the Reviewer may be; but for myself I may be allowed to say, both as an objection and answer to this formidable argument of the Reviewer, that I did imagine, that a priest of the Church of England, so far from being permitted by his Church to speak after his own private judgment on the law of Christ, was amenable to his Bishop for preaching any doctrine contrary to the Prayer Book and articles of the Church. I did imagine, that so far from his not being the voice of the Church in the pulpit as well as elsewhere, one great object of his ordination was to make him so; to give him the authority of the Church to teach in his parish the doc-

trine of the Gospel, according as the Church has received it, in contradistinction to any private judgment of his own, or to the teaching, differing from hers, of any body of Christians.

“When in the pulpit,” argues the Reviewer, “he ceases to be a priest.” The words in the rubric, “*Then shall THE PRIEST return (i. e. from the pulpit) to the Lord’s table, and begin the offertory,*” seem a little to contradict this statement: but the *ipse dixit* of the Reviewer cannot be expected to be thought sufficient by us, and we therefore respectfully ask, What is the reason, the authority for this assertion? Is not the preaching the word a part of the priest’s office? If it be denied; we ask, Is the reading God’s word part of his office? This will not be denied. So that, according to this assertion, when he that ministers in the church exercises the authority given him by his ordination to read God’s word in the congregation, he is ministering as a priest; but when he exercises the authority given him also by his ordination to preach the word, he has ceased to be a priest. Here is a distinction between reading the word and expounding it, which reminds us very much of the difference drawn elsewhere between expounding and commenting; and which the Church seems very little to recognize, if we may judge by her ordination services, in which she makes the special appointment of the *deacon* to be that of *reading* the Gospel, permitting him to preach conditionally only; while the special appointment to her *priest* is to *preach* the word of God. “Take thou authority to preach the word of God, and to minister the Holy Sacraments to the congregation,” &c. (priest). “Take thou authority to read the Gospel in the Church of God, and to preach the same if thou be thereto licensed by the Bishop himself,” &c. (deacon). But, as a last question on this point, I would ask, Is the minister to catechise in his gown, after the second lesson at evening prayer?

There never, surely, was any thing more untenable than this attempted divesting of the priest of part of his priest’s office when he ascends the pulpit; and declaring him, in this part of his clerical ministrations not to be the representative of the Church to her people! Yet this is the rotten foundation upon which the whole argument rests against the use of the surplice in the pulpit: the explanation to which the Reviewer can imagine “no possible objection or answer.” (Note E.)

An objection, however, had presented itself (and we may be allowed to say a very formidable objection), and which was this: that notwithstanding it was thus proved that the surplice never *was* worn by the preacher, and never *ought* to be worn by him, (“the preacher when in the pulpit ceasing to be a priest,”) it did so happen, that the surplice *was* usually worn by the priest in cathedrals. Mr S. meets the objection by considering the use of the surplice in cathedrals as much opposed to the intention of the Church, as he thinks he has shown it to be in parish churches. The Reviewer, however, admits the practice to be right, (and in this answers Mr. S. for us) but contends, that it is “the strongest corroboration of his theory!” And this, it would seem, on the ground, that the surplice is no longer a surplice in a cathedral! For in this his argument must end, if it is to do him any useful service. For either the surplice is the specific, sacerdotal dress, which the Church puts on her priests when she intends him to be the voice of the Church, or it is not. If it is, then when the preacher ascends into the cathedral pulpit, he is in the specific, sacerdotal dress of the Church;—and in it contradicts the great argument upon which both Mr. S. and the Reviewer rest in denying the use of the surplice in the pulpit to be according to the intention of the Church; yea, contradicts it not only for himself and his cathedral, but for the preacher every where in any parish church or chapel. But if the surplice in cathedrals be not this specific, sacerdotal, sacramental dress; then I ask by what authority the ministering priests use a dress not specific, not sacerdotal, not sacramental, at the altar? Or will the Reviewer contend, that the same surplice possesses its liturgical, sacramental character, while the priest is at the altar, but when he has carried it with him into the pulpit, loses it at once? And if the Reviewer can see this difference in the wearing of the surplice at the altar and in the pulpit, will it be very plain to the eyes of the people? Surely, when the ministering priest in a cathedral puts on the surplice, he as much puts on the sacerdotal, liturgical, sacramental dress, as any parish priest in the kingdom: and that dress cannot forfeit this character in his case, because certain laics in the cathedral are ordered to wear a surplice also.

I think then that we may now very fairly come to this conclu-

sion; that if the question regarding the use of the surplice in the morning pulpit is to be determined by the soundness or unsoundness of the assumption, that the Church does not consider her ministering priests as speaking in her name from the pulpit, the surplice ought to be used.

But there are other modes of arriving at the intentions of the Church in this matter.

The Reviewer, for instance, will hardly deny, that up to the moment of the priest's ascending into the pulpit, he is properly, and by express order of the Church, robed in the surplice. If then the Church considered his priestly functions to cease at this moment, and really meant him to lay aside his specific dress (for this is contended for), how does it happen that not one word to that effect is to be found? "The Church," we are told in so many words, "purposely disrobes him, in his new function, of those ornaments with which, in her reading-desk, and at her communion table, she had invested him by authority," &c. Yet not a word falls from her by which this, her deliberate purpose, is expressed to him! She bids him assume the surplice for the communion service; knows that in the exercise of part of his duties, during the time of that service, he will have to preach; and leaves him, without a hint of disrobing himself, to ascend the pulpit in his surplice! Yet we are told that she purposely disrobes him! When? where? and how? Surely this absence of all injunction to change implies that no change was intended. Surely it looks very like purposely *not* disrobing him. Surely the fact, that it is the middle of the communion service which the Church has appointed for the sermon—and that therefore both immediately before the sermon, and immediately after it, her minister must needs be robed in the "sacerdotal" dress—makes it somewhat probable that no change of dress was ever contemplated. But we are told, "She gives him no license to appear in this dress in the pulpit." It seems to me, on the contrary, that she has given him not only license but order! For has he not positive order so to robe himself for the service, during which the sermon is to take place? and is there a syllable of exception any where to that order? What could he want more than this?

But let us further see whether the intentions of the Church on

this point may not be gathered yet more directly, from the letter of her own laws and official documents. (Note B.) And I would preface this notice of the letter of her directions on this matter, by asking, whether it is at all probable, that, at the time when the war was so hot about vestments, the Church was supposed in the judgment of the clergy of the day, to have given no direction, stated or implied, relative to the dress of the preacher in the morning pulpit? Is it at all likely that there was any doubt at the time of what her intentions were? Could the fact, if such fact there were, of her having “purposely disrobed her priest,” when he ascended her pulpits, “to exercise his private judgment on the Gospel,” have been unknown then? and if known, is it credible, that no trace of it should appear throughout the whole of the controversy?—And what then follows upon this, but that the language of her rubrics spoke intelligibly then, and may be rightly interpreted therefore without much difficulty now.

Now the notes at the end of Edward’s first book ran thus: “In the saying or singing of matins and evensong, baptizing and burying, the minister in parish churches, and chapels annexed to the same, shall wear a surplice,” &c. (provision had already been made for the use of the proper dress in the communion service). The Church carefully provided, that is, for her minister’s dress in reading the word of God, in praying, in administering the Sacraments, during morning service, during evening service, and during the communion service. But she did not in so many words provide *besides* for it, during a particular time in the communion service, namely, that appointed for the sermon. The question then is, Having appointed him his dress for the whole time of the service, did the Church omit to appoint it moreover for a particular portion of time occurring in the middle of it, in order that he might change his dress, when that time arrived, or supposing he would retain it? Surely the obvious conclusion is, that the Church considered the order for the time embracing the whole service, to include, as matter of certain consequence, every portion of time, and every ministerial act occurring in it.

Had the sermon not occurred in the midst of the priest’s ministration in the communion service; had it been by the Church as distinctly separated from it, as those separate it, who part

it from the Nicene Creed by an unauthorized hymn, and make it then close the morning service, then there might have been opportunity for the plea, that no direction had been given for the preacher's dress. As it is, I contend that the position of the sermon in the service is the "pith of the matter," "a plain and incontrovertible view of the case," "an explanation against which no objection or answer can be imagined."

But there is other matter in the notes deserving attention on this point. The Church, after declaring at that time by them at what services the specific dress was to be used, and in what places, namely parish churches and chapels, adds "In all *other* places, every minister may use a surplice or no." What then are the places in which she refuses him this liberty, and requires him to wear it?—in parish churches and chapels;—in the exercise, it surely follows, of any part of his duty there. And yet the Reviewer would have us believe, that it was the intention of the Church that her minister, in the middle of his ministrations in the communion service, in his parish church, should put off the dress thus bound upon him by the Church, and proceed with a peculiar portion of his duties always attached to the communion service, without it. Truly, if the Church be silent, as to any special direction with regard to his dress at this time,—*dum tacet, clamat*. And she may well be forgiven, if after having given no rule, and authorized no change, she could scarcely have expected her clergy to suppose that she intended a change, and had ruled accordingly.

But the language of the rubric on this point in the second book speaks perhaps more significantly:—"And here it is to be noted, that the minister, at the time of the communion, and at all other times in his ministrations, shall have and wear a surplice only." Does this look like "purposely disrobing" him, when discharging the office of minister of God in the pulpit? Is the sermon a part of the communion service? The surplice is to be his dress during that service. Is it not? Then the time of it is one of the other times in his ministrations; and the surplice is to be his dress during that time.

And the order of 1559 repeats the directions given in the notes of the first book; while the Injunctions require almost the exact practice enjoined in the second; and from that time every

order of the Church on the subject, at every revision of the Prayer-book, has repeated the same directions to the Clergy, namely, that *at all times of their ministrations* (using the more comprehensive language of the second book), they shall wear the surplice. But “preaching is not *specified*, and therefore not included in the ministrations:”—neither are churching or marrying specified;—but are they therefore not of the “ministrations?” (Note C.)

But we are told that the surplice never was worn by the preacher in the second year of Edward the Sixth. This is somewhat strange, if true. That the Roman Catholic Clergy did not leave us the gown for the canonical dress in the pulpit can little be doubted; and it is certain that the dress of the officiating Clergy in the unreformed Church was continued, as to its general character, in the reformed, up to the time that the contest about the vestments began; and it is no less certain, that, when that contest began, it was directed not so much against the *surplice*, in any of the priest’s ministrations, as against the *altar vestments*. But if Mr. Scobell is to be taken as authority for the practice in the second year of Edward, Bishop Madox shall tell us what it was in his last year. “It plainly appears that the habits Queen Elizabeth enjoined were worn in King Edward’s time, in the last year of his reign. These habits were a scholar’s gown, a square cap, a tippet or scarf and in the church a white *surplice*.” (Madox’s Vindication.)

But the Reviewer goes much further in his statements than Mr. Scobell. He declares that the surplice has *never* been used by the preacher since the Church of England has been a reformed Church. Let Dr. Guest tell us, in direct contradiction to this, what the practice was in his time. In the note “of vestments,” in his letter to Sir William Cecil, he writes thus:—“Because it is thought sufficient to use but a surplice in baptizing, reading, *preaching*, and praying, therefore it is enough also for the celebrating the communion.” Surely Dr. Guest is a credible witness, both to the intention of the Reformed Church of England, as to the use of the surplice, and to the practice of her Clergy in his time. Here, then, is one document, in which preaching is specified, as well as baptizing, reading, and praying, as a part of the minister’s office, in which he wears the surplice. But we

have another to the same effect in one of the injunctions of Elizabeth, in which we read, "that all archbishops and bishops, and all other that be called or admitted to *preaching*, or administering of the sacraments shall use and wear such seemly habits, &c., as were most commonly and orderly received in the latter year of the reign of King Edward VI." To the same effect again is a passage in Whittingham's Letter to the Earl of Leicester, in which he complains, "that they forced the true *preachers* to be like, in outward show, to the papists." And when the bishop's chancellor directed the metropolitan Clergy, in the name of the ecclesiastical commission, "to keep unity of apparel, like to this man," pointing to one of them canonically habited; adding, "*In the Church, you must wear a surplice;*" and when Sandys, Bishop of London, enjoined his clergy, "*In all Divine service to wear the surplice;*" it is not easy to conceive that the time of the sermon in the Church—the morning sermon in particular—was excepted from these rules. And is it possible to suppose, that Hooker would have put these words, in the course of his argument, into Cartwright's mouth, if it had not been the practice in his time to *preach* in the surplice. "The duty of preaching is one of the absolute commandments of God, and therefore ought not to be forsaken, for the bare inconvenience of a thing, which in its own nature is indifferent;" and again, "as oft as ever we pray *or preach so arrayed* before you, we cast away your souls," &c. Again, in the Clavi Trabales, by Dr. Bernard, we read, p. 58,— "He (Archbishop Usher) came constantly into the church in his episcopal habit, and preached in it; and for myself, by his approbation, when I officiated, I wore my surplice and hood, administered the Communion, and at such occasions *preached* in them also²."

Surely this is evidence in contradiction to the Reviewer's statements, that, with exceptions in cathedrals, &c., the preachers of the Church of England have always preached in black gowns.

One argument more on this point and I have done. The rubrics relative to the sermon run thus:—

"After the creed ended shall follow the sermon or homily," &c. (1549).

² Quoted from the "Irish Ecclesiastical Journal," No. 38.

“After the creed, if there be no sermon, shall follow one of the homilies; after such sermon, homily, or exhortation,” &c. (1552, 1559, 1604.)

“Then shall follow the sermon or homily . . . Then shall the priest return to the table,” &c. (1662.)

Now, looking to the manner in which the sermon and homily are here spoken of together—I might almost say identified—by the Church, is it reasonable to suppose, as Mr. S.’s argument requires us to do, that the Church intended her ministering priest to put off his surplice, if it was a sermon he was about to preach, but to keep it on, if it was a homily? Is it not the natural, reasonable, and almost necessary conclusion, that the dress intended to be worn during the homily to be delivered at this time in the communion service, namely, the surplice, was equally intended to be worn during the sermon? And is not this view of the case much confirmed by the fact, that this sermon, homily, or exhortation, is the sermon, homily, or exhortation of the Ancient Church, as old as the oldest portions of the liturgy; specially attached to the communion service; and so attached, as sometime to have derived its name (*Postill*) from the Scriptures read in it, and not seldom delivered even from the altar steps? The lecture, or evening sermon, is of so different an origin and character, that arguments on this point may be good when applied to the lecturer, and yet have no hold upon the preacher of the morning sermon. Thus, the sermon during the communion service was a recognized part of the Church services, when the earlier rubrical directions of the Reformed Church were passed; but the evening sermon was not. What is not only possible then, but most probable, with the one, namely, that it was included in these directions with the other portions of the priest’s office, is not even possible with the other. So again, the peculiar time and place assigned to the morning sermon by the rubric, while no time or place are so assigned to the evening sermon,—and that, in which it is delivered, is after the conclusion of the whole evening service,—may make that good for the morning sermon, which is quite inapplicable to the evening. Yet this difference between the two sermons is not noticed by the Reviewer. He seems to be quite sure of his victory in both wings, if he can persuade himself that he has secured it in one. It will be found that the Bishop of

London is right after all in the distinction, which he has drawn, in this matter, between the morning and evening sermons; and no correct conclusion will ever be come to upon it by those, who reason for or against both as one. (Note A. IV.)

I have now, then, I cannot help hoping, given reasons sufficient to induce the reader to believe "that it was the intention of the Church that her ministers should use the surplice, when exercising the office of preacher, at the time appointed in the communion service:" which was the first question to be considered on this point. (Note A.) The other question connected with it is this, —supposing it to be admitted that such was the intention of the Church, and such at one time the practice in conformity with it, does long-continued non-compliance with this intention make a return to compliance now undesirable? This is a question of a very different nature to that which I have been discussing; very important, I willingly allow, to the settlement of the whole question; for if it could be shown that a return to our duty on this point would on the whole be undesirable for the Church, to persist in it would be plainly wrong. But it is not the object before me now. The attempt has been made by some of our brethren, who are unwilling to comply with the suggestions of their bishop on these points, and is now made by the Quarterly Reviewer, not only to prove those of the Clergy who have complied with them, guilty of objectionable innovations upon the practice of the Church, but of misconception of her intentions, and consequent contradiction of them.

It is this charge alone, that I care to refute. Neither do I wish to judge those who differ from me in this matter. They have their excuse;—long-continued, unnoticed, unrebuked, uncared-for deviation from the orders of the Church—*valeat quantum*. It certainly may be a question, to what extent an excuse of this nature is available. How *far*, for instance, it will justify disobedience to written laws; or *quotus annus* will make it better to continue to disobey, than to return into obedience; and, as regards the diocese of London in particular (it may not unreasonably be asked), how far a disobedience to imposed laws, whose justification is supposed to rest upon its being long overlooked, is still justified, when it is no longer overlooked. But I leave these questions to be settled by those whom they concern: and am

quite content, for the present, to do no more than leave those among us, who have adopted the changes under discussion, in the position of **MINISTERS OF THE CHURCH OF ENGLAND, CONFORMING THEREBY TO THE WRITTEN ORDERS OF THE CHURCH THEY SERVE, HAVING RETURNED TO THIS CONFORMITY AT THE SUGGESTION OF THEIR BISHOP.**

There are many other points in this article, which, it were easy to show, are artfully managed misrepresentations of the real state of the case; put together *ad captandum*, and in a spirit utterly unworthy of the claims and character of the "Quarterly." No one can read, for instance, what the Reviewer has written on the administration of the Lord's Supper without astonishment. To numerous readers of this article it will probably never be known, that almost every statement made on this point is in direct opposition to the writings of our best ritualists, and "divines of the seventeenth century" in particular.

Thus the advice of Wheatly to the Clergy, not to permit the clerk or sexton to place the elements upon the Lord's table, but reverently to place the bread and wine themselves upon the table, immediately after they have placed on the alms, is noticed by the Reviewer only to be condemned, and with it the conduct of every clergyman who follows his advice.

Yet in the view which the Reviewer himself permits to be taken of the office, that of a commemorative sacrifice, the care on the part of those who offer that sacrifice, to place the offering on the altar with their own hands, ought to have been praised instead of blamed. If the Church provide by one rubric, that the offerings in money be presented to God by no hands but those of the ministering priest; and provide by another, that the same hands shall present the other oblations,—what are we to think of the critic, who sees nothing to blame in a careful compliance with the Church's order as regards the presenting the gold and silver, but makes it a charge of tendency to popery, if a clergyman is equally careful to present the bread and wine as he is commanded. He may receive the alms-offering at the hands of the officers of the Church, and not permit them to place them on the altar: but if he presume to employ a precisely similar mode, of having the bread and wine brought to him; or, if that cannot be, is careful

so to order it, that no hands but his own shall place them on the altar,—he runs something of a chance of being classed with those who “carry the bag, and take the sop,” but “whose heart of masquerade orthodoxy is already reconciled to Rome;”—at least the “*Popish taint*,” is manifestly upon him.

Then, forsooth, the vestry is “a pantry,” if the bread and wine remain there till the proper time arrive, according to the rubrics of the Church, for placing them upon the altar; or any other place used for the same purpose, “a sideboard.” The words are used in an unchurch spirit in regard to matters that the Church by her written rules holds sacred. If the table be the Lord’s table, that upon which the elements of the feast are set, before the table be spread, has the use of a sideboard; or a place where they are kept previous to their being brought to the table, may be called for the time being “a pantry,” without any great crime, and certainly no want of reverence in those who so use them. But as the feelings of reverence in all devout minds lead men not only to separate things and places to the Lord, but the names of things and places also, it argues as little for the reverential feelings of the Reviewer, as for his power of reasoning, to let the force of his argument rest upon a pure fallacy of coarse naming.

The same spirit again is shown in his carping at the Bishop’s direction to his Clergy to give out the psalms to be sung. Those who have for years had the solemnity of their worship disturbed by the manner, in which the psalms have been given out by some untoward clerk, know well how to thank his Lordship for his consideration in this matter. And it has been pertinently asked, in support of this alteration, why the minister should not give out the psalms which are to be sung, as well as those which are to be read? The grave argument drawn from the minister not joining in the invitation he gives, “Let us sing,” is only worthy of notice as showing the determination to condemn, visible in the article. In the first place, in very many churches, the Clergyman does not leave the Church a moment; and in the second, if he does, he returns in time to join in the psalm. But the whole article is full of matter painful to Churchmen. Is it not alone enough to startle any right thinking person, to find that there is not a single point of deviation from the prescribed mode of conducting the Church service, that the Reviewer is not ready to defend?—to

prove it to be better as it is, than as it was meant to be—to be rubrical in the face of rubrics. It is not perhaps too much to say, that the nearer the form of our service had approached perfection itself, the more certain, looking to the natural infirmities of man as well as his natural aversion to holy things, would have been our lapse from the due observance of it, if care on the part of our superiors had been wanting in the preservation of it. What then are we to say of a Reviewer, the principle of whose reasoning on such a subject goes to prove, that, as time goes on, the less perfect manner of conducting the worship of the Church becomes superior to the more perfect!—that while we are in fact losing, at every lapse, something proper and something edifying, we are really gainers by the loss!—and that a perseverance therefore in the worse observance is more to be desired than a return to the better? It is not difficult to predict what the character of the worship of God in the Church of England will become, if, after every successive period of neglectful observance of our duties, Churchmen shall be found to laud each lower stage of our descent, as the best possible position for the Church to rest in, and shall have influence enough in their day to persuade men so.

NOTES

ON

I.

THE USE OF THE SURPLICE IN THE PULPIT :

II.

THE INJUNCTIONS AS TO VESTMENTS :

III.

THE WORD " MINISTRATION : "

IV.

THE UNION OF THE SERVICES :

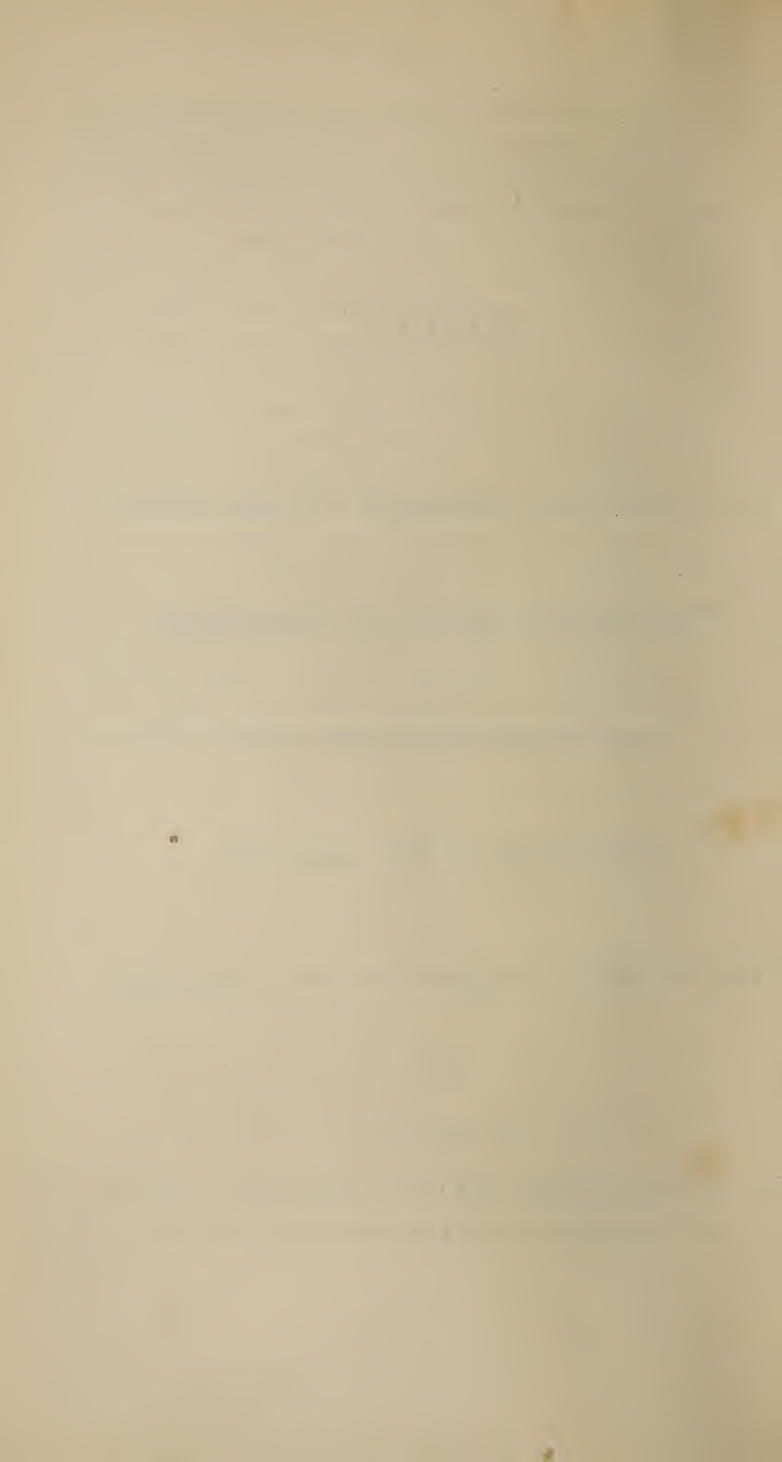
V.

THE PRIVATE JUDGMENT OF THE PREACHER :

BEING

AN APPENDIX

TO A PAMPHLET, ENTITLED, " THE PRAYER FOR THE CHURCH MILITANT
AND THE SURPLICE: IN REPLY TO THE QUARTERLY REVIEW."



The works referred to by initials in the following pages are :—

Cardwell's Documentary Annals. C. D. A.

———— Book of Conferences. C. B. C.

Robertson's "How to conform to the Liturgy." R.

NOTES.

(A.)

THE SURPLICE.

THE case for the use of the Surplice in the Pulpit, with more particular reference to the Morning Sermon, may be thus stated :

I. The sermon after the Nicene Creed is a proper portion of the Communion Service, or the time of it of the time of the Communion Service ; therefore the Rubric that orders the minister *at the time of the Communion Service* to wear a surplice, orders him to wear it at the time of the sermon in that service.

II. If the rubrical order, bidding the minister “ at the time of the Communion wear a surplice,” does not include the time of the sermon, then is it included in the order bidding him also wear it “ at all other times of his ministration.”

III. It was the practice of the clergy to wear the surplice in the pulpit.

IV. Evidence to the use of the gown in the pulpit, if more than evidence to the use of the gown *under* the surplice, is evidence for the “ concionator” only, and does not, therefore, affect the argument in favour of the use of the surplice by the parish priest.

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(a) It hardly admits a doubt that this sermon was considered a part of the Communion service at the time of passing the first rubrics. It had always presented itself as such. It was con-

nected originally with the Epistle and Gospel of the Communion Service (the Gospel itself being often delivered from the pulpit with it). It was so connected in the practice of the Church before the Reformation and since; and it is so, I believe, in the Roman Catholic Church in this country now: and thus a Canon of 1571 speaks of it: "If, *at the time of the Communion Service*, there shall be no sermon," one of the Homilies shall be read, &c. It was most probably not till after lectures and sermons of a different kind had multiplied over the land, that any other view was ever taken of the Communion sermon. A different dress having been permitted to the preachers of sermons, differently circumstanced from the priest at the Communion service, it was a course easy to fall into to apply that dress to the Communion sermon also. But as it at first was, can we think that the curate changed his dress during the service for the mere time of the sermon?—See (B.) III. (a)

II. But if the rubrical order bidding the minister "at the time of the communion," wear a surplice does not include the time of the sermon; then is it included in the order bidding him also wear it "at all other times of his ministration." (1662.)

(a) The *literal* meaning of the word ministration authorises its inclusion. The *use* of the word in Church documents admits its inclusion; "Minister of the word," "Minister of the word and the sacraments," and "Ministration of the word and the sacraments," frequently occurring.—See (C.)

III. The practice of the Clergy proves the use of it; which may be shown very briefly, thus:—

- In 1559 (a) Ten years from the First Book, we have Dr. Guest's evidence to the fact that the preacher used the surplice. (C. B. C. p. 50.) And his evidence is most valuable, because the practice, to the existence of which he testifies, must have been founded either upon the principle in (A. I.) above, or on the meaning then attached to the word "ministration" in Edward's second book.
- In 1564 (b) Queen's Injunctions, 30. In which "all who are admitted to preaching or ministry of the sacraments are enjoined to use the same dress *in the Church* as was ordered in Edward's Second Book, i. e. surplice. Query, was preaching *in the Church*?—See (B.) V.
- (c) London ministers (having had the gown prescribed them for their dress *out of Church*) are prayed to wear in the ministry of the Church a surplice only. (Strype, Grindal. 97, R.)

(d) About the same time Whittingham, Dean of Durham, complains of "the house of Christ being decked with the ornaments of the Babylonish Strumpet, and the *true preachers* forced to be in like in outward show to the Papists, Christ's enemies." "Hezekias, &c. when they reformed religion according to God's word, compelled not the *preachers* of God to wear the apparel of Baal's priests, &c." (Letter to the Earl of Leicester.)

- In 1566 Humphreys and Sampson speak of the cap and gown as enjoined "extra templum," and the surplice "in templo." So Grindall and Horn, of the one as prescribed "in usu externo," the other "in administratione sacrâ." (Zurich Letters, 71. 75).
- In 1569 (e) Parker's Visitation Articles (3). "Whether your priests, curates, or ministers, do use in the time of the celebration of divine service to wear a surplice, prescribed by the Queen's Majesty's Injunctions and the Book of Common Prayer?"—(Vid. (b) above).
- In 1579 (f) Bishop Sandys orders the clergy "In *all* divine service to wear the surplice (R.)."
- In 1584 Whitgift's Question. "That you have at the time of communion, or at all, or some other times in your ministration, used and worn only your ordinary apparel, and not the surplice? (R. 72).

And if it seem *possible* to exclude the time of the Morning Sermon from the phrases used in the three last extracts—that it *ought* to be included must, I think, be gathered from Hooker's testimony that follows :

- In 1597 Hooker's fifth book appeared, in which the fact that the preacher used the surplice is employed by him in argument. Nor can we suppose him to have been speaking of what for that moment only was before his eyes; but of what he had known during his life. He was six years old at the time Dr. Guest alluded to it as the practice of his day, quoted in p. 18 of the pamphlet.
- In 1604 Canon twenty-five requires of members of cathedrals and collegiate churches, being graduates, to wear, at the times both of prayer and preaching, with their surplices, such hoods as are agreeable to their degrees. It was the practice, i. e. to wear the surplice, but it is by this canon required of members, &c. to wear their hoods in addition.—See (B.) XIII. (a)
- fr. 1610 } Abbot was Archbishop of Canterbury, the lord of misrule in
to 1633 } these matters.
- In 1636 Wren, Bishop of Norwich, orders the surplice, and afterwards defends it as the use of cathedrals and of parish churches in

Elizabeth's time, and as ordered by the rubric of 1549. (Vid. Wren's Parentalia.) And during this time we have proof of Archbishop Usher's sanctioning the use of the surplice in the pulpit. (See pamphlet, p. 19.)

- fr. 1649 }
to 1660 } No Church and no king.
- In 1660 Church and king restored.
- In 1661 (Wren's Articles of Visitation, chap. vi. art. 9. p. 10.) "Doth your minister and curate at all times, as well in preaching or reading the Homilies, as in reading the Prayers, and the Litany, in administering the Holy Sacrament, marrying, burying, churching, and all other offices, &c. &c. . . in performing all and every of these, wear the surplice duly, and never omit the wearing of the same, nor of his hood, if he be a graduate."
- Bishop Cosin's influence at the same period was used to the same effect; and it is Archdeacon Sharp's testimony,
- In 1733 That in his time the use of the surplice in the province of York was all but universal. We may add, that it prevails now in many parts, and has ever done so, in parts of Wales, Cumberland, and Cornwall especially.

But the objector will naturally and reasonably ask: if the surplice was thus required by the laws of the Church, and used in the practice of the Church, how are we to account for other Church documents either enjoining or recording the use of the gown. What, for instance, does the following request to convocation by Nowel and others mean? "that the use of copes and surplices may be taken away, and that all ministers in their ministration use, &c. as *commonly they do in preaching.*" (Strype, ann. i. 298. R.) And what, again, those words of the Puritan quoted in Strype (Annal. ii. 6. R.) "that the bishops think the word of God to be safely enough preached . . . without cap, cape, or surplice, but that the sacraments must needs be declared with coping, surplicing," &c. Or, again, of the canon in 1571: "Inter concionandum utentur veste quam maximè modestâ et gravi, quæ deceat atque ornet ministrum Dei," &c. (when the gown, or at least not the surplice, is supposed to be intended.)

How is this canon and the "commonly preaching in a gown" to be reconciled with the rubric requiring the surplice, and the preaching in a surplice? Now, it being premised,—that all passages that speak of the gown being used in Church do not, there-

fore, necessarily refer to the special dress of the preacher,—inasmuch as the gown was required as the proper clerical habit under the surplice;—it being also premised, that some of the passages (and amongst them possibly may be the first two of those just quoted,) which point to the gown being used in the pulpit, may speak of that which preachers *did*, and not of what they *ought* to have done; of what they were permitted to do, at first, or in unsettled times, not of what the Church expected them to do as in her intention, or according to her rule:—the answer to this question of the objector is, that the order in the *rubric* to the minister to wear his surplice “at the time of the Communion service, and at all other times of his ministration,” was, at the time of its framing, directed to one order of persons, and to their ministration during the time of divine service in Church,—to the parish priests, i. e. the parochial ministers of the word and the sacraments,—and that their practice, therefore, was accordingly; but the direction of the *canon* above quoted, and every similar direction, was for the ‘concionator,’—the mere preacher, that is,—either when he preached *out* of the Church, or, if *in* the Church,—*without the reading of the Common Prayer at all*, or when it was read by the curate, and that his practice was, therefore, accordingly.

And a little further consideration of the different office held by the concionator in the Church, from that of the parish priest, will suffice to show why a difference in vestment might be expected, and therefore that

IV. Evidence to the use of the gown in the pulpit, if more than evidence to the use of the gown *under* the surplice, is evidence for the concionator only, and does not, therefore, affect the argument in favour of the use of the surplice by the parish priest.

(a.) The concionator was not necessarily a parish priest at any time, and very generally not so in the earlier times of the Reformation. He had no connexion whatever with the Church in which he preached, except while his sermon lasted. He was simply and solely a preacher, one who went about from church to church preaching only; “licensed to itinerate” from pulpit to pulpit. He neither read prayers (*exceptio probat, &c.*) nor performed any of the offices whatever of divine service (*virtute officii*) in the performance of which the sacerdotal dress was by

name required. He frequently did not enter the church till all such duties were over. He therefore was not, as the curate of the parish always was, already in his surplice, when the time of his sermon came on. He came to the church “habitu gradus sui indutus,” and so, “eodem indutus concionem habuit.” The concionator had nothing to do with what was liturgical in the surplice; he had nothing to do with what was sacramental in it; he had nothing to do with what was sacerdotal in it, in the large acceptation of the word, as indicative of the ministering parish priest. He had, in short, if I may so express myself, nothing to do with the Prayer Book;—out of its rule, rubrical as well as devotional. But the parish priest was the very servant of the Prayer-book; constantly discharging its sacerdotal, liturgical, sacramental offices, among his people; and living among them in this character. How becoming and appropriate then *his* use of the surplice, whenever he appeared ministering among them! How inconsistent his want of it in any act of his public ministrations before them! And how fitting, on the other hand, if it were merely to distinguish the one servant of the Church from the other, the want of this parish priest’s dress in one who had no title whatever to that good office, and scarcely any resemblance to it in his own! And fitting, it may be added, on something of the principle, which dictated the not requiring the surplice even of the parish priest *out of church*, though it was exacted of him within its walls. (See Notes to Edward’s First Book.) For the ministerial act of the concionator was not seldom performed *out of church*; very often *out of church service*, and even when that service preceded it, out of it, as much as the deliberate absence of the preacher could make it so. In the present day we can scarcely understand the existence of two classes of ministers in the Church, so strikingly distinct as the concionator and parish priest were for the first hundred years almost of the reformed church: we may add,—so opposed to each other in acquirements, opinions, duties,—in the feelings with which the people viewed them, and which they entertained towards each other. To such a pitch, indeed, at one time did this feeling run among the preachers, and in consequence among the people, (true to themselves in equally unreasonably despising the parish priest, and

exalting the preacher,) that it was made the subject of a letter from the Council to Archbishop Grindall¹. And this difference between the two would appear to be recognized in the terms used with reference to the parish priest and concionator, even when engaged in the same duty of preaching. “Nemo, &c. in parochiâ suâ *prædicabit*, nec posthac audebit *concionari* extra ministerium, &c. . . . Omnis minister in beneficio collato constitutus licet *prædicationi* potissimum vacet, &c. Similiter etiam quilibet *concionator* stipendiarius, &c.” (Canons 1571.) It is this essential difference, then, between the mere concionator and the parish priest, that I believe to be the key to all the difficulties and apparent inconsistencies in this question of surplice and gown; if, as I have noticed before, the fact be borne in mind, that the mention of the gown in any extract is not necessarily to be understood as referring to the sermon, and fair allowance be made for the fact, that in some churches, even early in the day of concionatores, the concionator and curate were one. And it is very easy to see, how naturally, and almost necessarily, as time went on, the two offices would blend into one;—or I would rather say the concionator be lost in the parish priest; and thus the parish priest carry his practice, and the principle of it, as regards the use of the surplice, to sermons not contemplated in the acts of ministration of the rubric; while, on the other hand, the practice of the concionator would obtain in some places, over that of the parish priest, the gown over the surplice. And this effect would be different in different places; in cathedrals, and collegiate churches, as well as some others, where there had been no want of the “merè concionator,” and where he had seldom appeared in consequence, the surplice of the offi-

¹ “Whereas her Majesty is credibly informed, that divers and sundry preachers in this realm, do only apply themselves to the office of preaching, and upon some light conceit, to the dishonour of God, the breach of her Majesty’s laws, the offence of good subjects, and the great contempt of the Sacraments, which groweth thereby, do separate themselves from the executing the one part of the office of a priest, which is as well to minister the said sacraments as to preach the Gospel; and that by this occasion some are counted and termed ‘reading’ and ‘ministering’ ministers, and some preachers, and no-sacrament ministers,” &c. &c.

ciating priest would be less likely to disappear; while in other churches, in which, perhaps, the sufficient or well-disposed preacher had often not been found in the priest, the gown of the concionator would retain its hold. Again, if the principle upon which the use of the surplice by the parish priest has been upheld be just, then the use of it at the time of any sermon in his church, as well as the morning, when preached by the parish priest, would be correct; and we find it, therefore, enjoined to that end by those who were desirous to carry out the use of the surplice, as most consistent with the genius and intentions of the English Church: in the injunctions of bishops, for instance, after the restoration, whom we shall find both urging the use of the surplice upon the parish priest 'in templo' against the gown, and, at the same time, requiring the use of the gown under the surplice ("such seemly habits as belong to their degrees," 1633, Laud) against the cloak. For it is well known that the Puritans as much objected to the gown at first as to the surplice, on the ground that a peculiar habit, distinct from that of the laity, ought not to be required of the ministers of the gospel in the reformed church. (Vid. Zurich Letters, 69.)

1662. (Bishop Wren's Articles of Enquiry.) "Art. 2. Is your minister a licensed preacher, yea, or no? And if he be licensed, then by whom? Doth he preach usually in his own cure, or in some other church or chapel near adjoining, where there is no preacher, once every Sunday? . . . Doth he also preach standing, and in his cassock and gown (not in a cloak), with his surplice and hood also, if he be a graduate, and with his head uncovered." [That is, be it remembered, his gown and cassock under his surplice.]

"Art. 9. Doth your minister and curate at all times, as well in preaching or reading the homilies, as in reading the prayers and the litany, in administering the holy sacraments, solemnization of marriage, burying of the dead, churching of women, and all other offices of the Church, duly observe, &c. &c. And doth he in performing all and every of these, wear the surplice duly and never omit the wearing of the same, nor of his hood, if he be a graduate."

On this principle it is plain that such notices as the following prove nothing against the use of the surplice in the pulpit, by the curate of the parish.

1638. (Bishop Montague.) "Doth your minister officiate divine service in the habit and apparel of his order, with a surplice and hood, and gown and a tippet, not in a cloak, a sleeveless jacket, or horseman's cloak? for such I have known."

The gown is not mentioned here as the garment for the pulpit instead of the surplice, but as that which was to be under it whenever the minister was officiating; the time of preaching is not in question, but by probable comprehension.

1633. (Doc. Ann. ii. 178.) Lecturers are to read service "in their surplices and hoods before the lecture." . . . Preachers combining together for a lecture, "shall ever preach in such seemly habits as belong to their degrees, and not in cloaks."

This probably is the dress, "*modesta et gravis*," required in the canon, 1571.

In the life of Laud, Heylyn tells us that "Combination lecturers were required in some places to read the second service at the Communion table, and after the sermon to go back to the table, and there read the service; all which (*sermon and all?*) being to be done in their hoods and surplices, kept off the greatest part of the rigid Calvinists." If this extract proves that the surplice was not used also in the pulpit, but put off upon going into the pulpit, by the lecturer, and put on upon returning to the table, it still does only show what dress the concionator preached in, not what the curate of the parish. What dress Heylyn believed the Church to put upon her parish priests in the pulpit is plain from the following extract from the same work, p. 6: "And this appears plainly by the form of their ordination as presbyters, in which it is prescribed, that the Bishop putting the Bible into their hands shall say, 'Take thou authority to preach the word,' &c. &c." In the officiating of which acts of God's Divine service the priest or presbyter is enjoined to wear a surplice of white linen cloth to testify the purity of doctrine, &c.

The principal object of the observations made here, and in the body of the pamphlet, to which these notes are an appendix, is to claim the surplice certainly for the Communion sermon, as so required by the written laws of the Church, and proved by her practice; but it will follow, as a necessary result, from this view, if

it be correct, that those are right in principle who now contend for the use of the surplice by the parish priest in the pulpit, at all times, as most consistent with the intention of the English Church. They have the letter of the rubrical enactment on their side for the Communion sermon; and at least the principle of that enactment for every sermon preached in the Church by the parish priest.

If the parish priest now preach in his gown in the morning, it is because a custom adverse to the law prevails over it.

If he preach so in the afternoon, it is by virtue of a kind of figment, which declares him not to be the parish priest, but the mere concionator.

If he preach in his surplice in the morning, it is in conformity with the rubrics of his Church, with the general practice formerly, and with the practice still continued in cathedrals and other churches.

If he preaches in the afternoon also, it is by giving the principle of the rubric its natural application to all sermons preached by the parish priest, though that rubric was addressed in the first instance, perhaps, to the curate, as preacher of the morning sermon only.

(B.)

INJUNCTIONS AS TO VESTMENTS.

The injunctions here selected are either rubrics, or canons, or general injunctions of authority.

I.

1549. (Rubric before Communion Service, Edward the Sixth's First Book.) "Upon the day, and at the hour appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope." The assisting priest, or deacons were to have upon them "albes with tunicles."

(a) We have in this rubric the general external dress of the priests, &c. officiating at the Communion, viz. the surplice; and the particular

dress of one particular priest, the consecrating priest, among them, viz. the cope. For all purposes, therefore, at the altar, but one, the surplice is the dress ordered by this rubric; and, therefore, the dress in which the Communion Sermon would be preached. For that surplice and albe were indifferently used the one for the other, appears from the first Rubric after the Communion in the First Book, and the second of the "Notes."

II.

(Notes to Edward's first Book.) "In the saying of matins and evensong, baptizing, and burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice: and in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, besides their surplices, such hoods as pertaineth to their several degrees. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees."

- (a) "That graduates, when they do preach, shall wear such hoods," &c.; without the surplice? No; but as it is in Canon twenty-five, which in the first part provides for the use of the surplice, and then adds, that deans, &c. shall at the times both of prayer and preaching, wear, *with* their surplices, such hoods as are agreeable to their degrees; the sole difference is, that in the Canon, "with their surplices;" is expressed, in the Rubric understood; indeed the notice of the use of the surplice in the Canon amounts to little more than an expressed sub-auditum. If by graduates here be meant those graduates only who are attached to cathedral churches and colleges, then I desire it to be well considered, whether in the provision here made and elsewhere for the preacher in cathedrals, &c. wearing surplice and hood, it is the place that is specially cared for rather than the preacher, or whether the cathedrals, &c. are not made parties to the provision, simply because there was scarcely any preaching any where else. But if by graduates are meant graduates preaching in any churches, (which is scarcely to be doubted, looking to the unqualified nature of the sentence) in which it occurs, and the general nature of the preceding sentence, then I ask whether the manner in which the surplice and hood is provided for as their proper dress in cathedral and collegiate pulpits, does not go far to provide for it as their dress in every pulpit, at least in the Communion Sermon? For it will be observed, that the 'note' gives no *direct* order to the preacher in cathedrals, &c. to wear

his *surplice*, the order is direct only for the use of the *hood* : he has the surplice on, and is left in it. What then? when the officiating minister has his surplice on in the Communion Service, and is told that it is seemly for him, when he doth preach, to wear his hood? Is it to be with his surplice still on, or not?

III.

1552. (Edward's Second Book.) "And here is to be noted that the minister at the time of the communion, and at all other times in his ministration, shall use neither alb, vestment, nor cope; but being archbishop or bishop, he shall have and wear a rochet; and being priest or deacon shall have and wear a surplice only."

(a) Now the Sunday service at this time was Morning Prayer, the Litany, and Communion Service; during the communion service [but only seldom] a sermon, and no order about vestments but the above rubric. How then was the preacher dressed? Surely there can be but one answer. The curate is officiating at the altar in the surplice, and is about, for the one time in the quarter it may be, to leave the altar service in the middle of it for the pulpit. Now would it ever occur to him that the time he was about to employ in the sermon, as minister of the word, was not one of "the times in his ministration," in which he was to use the surplice? Let it be repeated, there was no other order but that of the rubric, for the dress he was to wear! Surely the conclusion is inevitable, that the sermon after the Nicene Creed was, whenever preached, preached at this time in the surplice.

(b) It is worth observing, too, that in Edward's First Book there was an order for the priest's dress at the Communion service, for his dress at other times in parish churches, and for his dress in cathedrals and colleges, and for the graduate's dress when preaching. Now what is the *sole* substitute in the Second Book for all these directions in the First? "At the time of the Communion, and *at all other times in his ministration*, he shall have and wear a *surplice only*."

IV.

1559.

"(1.) And here is to be noted that the minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the church as were in use by authority of parliament, in the second year of the reign of king Edward the

sixth, according to the act of parliament, set in the beginning of this book.

V.

[Queen's Injunctions.] (30.) "Item, Her majesty being desirous to have the prelacy and clergy to be had as well in outward reverence as otherwise regarded for the worthiness of their ministries, and thinking it necessary to have them known to the people in all places and assemblies both *in* the church and *without*, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God, willeth and commandeth, that all archbishops and bishops and all other that be called or admitted *to preaching or ministry of the sacraments*, or that be admitted into vocation ecclesiastical, or into any society of learning in either of the universities, or elsewhere, shall use and wear such seemly habits, garments, and square caps, as were most commonly and orderly received in the latter years of the reign of king Edward the sixth; not thereby meaning to attribute any holiness or special worthiness to the said garments, but as St. Paul writeth 'omnia decenter et secundum ordinem fiant.' 1 Cor. 14. cap."

(a) At the issuing of this injunction then, which brought the question of dress into the same state exactly in which it was left by Edward's Second Book, the curate's dress in church would be the same as it then was, and therefore still (if we have drawn our conclusion correctly in the observations made after the rubric of 1552) the surplice, when preaching the communion sermon. (See III. a.)

VI.

1559. Bishops' Interpretations. (C. D. A. vol. i. 205.)—First "that there be used only but one apparel, as the cope in the ministration of the Lord's Supper, and the surplice in all other ministrations," &c.

VII.

1564. Advertisements. (C. D. A. vol. i. 291.) "Item; in the ministration of the holy communion in cathedral and collegiate churches, the principal minister shall use a cope, with gospeller and epistoler agreeably, and at all other prayers to be said at that Communion table to use no copes, but surplices only."

(a) This advertisement and the interpretation (VI.) confine the cope to cathedrals, &c. and there to the actual ministration of the Lord's Supper, forbidding the use of it at all other prayers, (though said at the Communion table,) and *a fortiori* at any other place; therefore the dress would still be the surplice at the Communion sermon, the surplice at all other ministration. It is somewhat difficult to reconcile either the interpretation (*lucus a non lucendo?*) or advertisement with the injunction V. quoted above. For if this injunction is to be taken as referring to the dress "in templo" as well as "in usu externo," of Edward's last year (which there is ground to think it must), how is the use of the cope at any time consistent with it? The advertisements were probably "the order after taken," (v. Act of Uniformity, 1 Eliz. c. 2. xxv.)

VIII.

(Ibid.) "Item; that the deane and prebendaries weare a surplesse with a silke hooede in the quyer; and when they preach in the cathedral or collegiate church to wear their hooede."

(a) Mr. Robertson would gather, from the latter part of this advertisement, that there is ground for supposing that the surplice was not worn by dignitaries when preaching. But this is not admissible in the face of Canon twenty-five, which is but a repetition in 1603 of this advertisement of 1564. "In the time of divine service and prayers in all cathedral and collegiate churches when there is no communion, it shall be sufficient to wear surplices, saving that all deans, &c. shall daily at the times *both of prayer and preaching wear, with their surplices, such hoods as are agreeable to their degrees.*" (See Note on this Canon, XIII. a.)

IX.

"Item; that every minister saying any public prayers, or ministering the sacraments, or other rites of the Church, shall wear a comely surplice, with sleeves, to be provided at the charges of the parish, &c."

(a) There is nothing, therefore, in VIII. and IX. to alter our position as regards the authorized dress of the curate when preaching the communion sermon.

X.

(294.) The advertisements (in C. D. A. vol. i. p. 294.) headed, "articles for outwarde apparel of persons ecclesiastical," evidently refer solely to the dress of ecclesiastics when not officiating, or the dress "in usu externo."

XI.

1571. (Canon as to preachers licensed to itinerate.) “*Inter concionandum utentur veste quam maximè modestâ et gravi, quæ deceat atque ornet ministrum Dei, qualisque in libello admonitionum descripta est.*” (Synod. 127.) In the advertisements of 1564, which are here referred to (see Synod, 126.) the *only* passage that can be meant is that which orders for ministers that “in their common apparel abroad” their gownes be “syde, with sleeves streyght at the hand, without any cuts in the same, and that also without any fallinge cape.” (D. A. i. 296.) Quoted from Robertson.

(a) Here we come, I believe, to the first Church authority for the dress of the preacher as distinct from the parish priest, and let it be observed, that this is a canon as to preachers *licensed to itinerate*, not a canon as to licensed preachers simply. There were two orders of licensed preachers, the one that of parish priests, to whom permission was thus given to add to their ordinary duties that of preaching in their own church; the other that of itinerant preachers who had no duty in the Church but that of preaching. And this difference in kind is shown by one of Elizabeth’s injunctions, in which the licensed preacher of Edward is not allowed to preach out of his own parish without a special license to that end. And it would appear from this injunction as if this particular class of preachers were beginning about this time systematically to fill a particular office in the Church; and it would be a consequence of this, the temper of the times duly considered, that enactments relative to the dress in which they were to preach would become necessary. And as they were a body of ministers attached to no parish church as parochial priests, engaged in performing none of the rites and ceremonies of the Prayer-book, the peculiar dress of the parish priest might reasonably not be required of them, nor the rubrics of the Prayer-book be considered to comprehend them*.

XII.

1584. Archbishop Whitgift, in Articles “*ex officio*” (Strype, Whitg. App. p. 50.) requires an answer to the following:—“That

* Another class was that of the *Lecturers*, which was of rather later date probably; partaking of the character of the itinerant preacher as distinguished from the parish priest in most respects, but attached to the churches in which their lectures were delivered.

you have at the time of Communion, or at all, or some other times in your ministration, used and worn only your ordinary apparel and not the surplice, prescribed by the queen's majesty's injunctions and Book of Common Prayer."

(a) This article does not affect our position except it be by strengthening it.

XIII.

Canon 25. 1603.

(a) This manifestly confirms the view taken of the subject as regards cathedral and collegiate churches, and not for them, I humbly conceive, to the exception of parish churches, but either because preaching there was constant, or because it was felt to be of great importance to make the service perfect in these model churches, in all its forms, according to the intention of the Church. And in as much as these churches were thus the model churches of the diocese, an argument is fairly, I think, drawn from the practice in them as to what *was expected* in all churches as consistent with the intention of the English Church.—See also II. (a).

XIV.

Canon 58. 1603.

(a) This canon either contemplates solely service without a sermon, or leaves the Communion sermon to the sacramental surplice. It contains the first order, I think, for the wearing the hood during the prayers, &c. in parish churches. It is because the surplice is not given to the preacher in this canon, that Sharp, Burn, and others, argue that it is not required to be used by him. But it at least leaves him where it found him; under the rule of the Rubric, and in his dress during the time of the Communion service.

XV.

Canon 74. 1603.

(a) This canon is evidently nearly a transcript of the orders in the Advertisements (294) for dress in *usu externo*.

XVI.

1604.

[Rubric before the Order for Morning Prayer.]

(See IV.)

XVII.

1662.

[Rubric before the Order for Morning Prayer.]

“ And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of parliament in the second year of the reign of King Edward the sixth.”

If the *letter of the law*, then, is to govern us, and that letter (according to the rubric of 1662, above) is to be gathered from the rubric before the Communion service, and the “notes” in Edward’s First Book,—the letter of the law requires the surplice to be worn, at least in the Communion sermon, by the officiating minister. See II. (a). But if the *universal practice of the clergy* is to be the law, then that practice, as founded on the rubric in Edward’s Second Book, knows no dress for any ministration but the surplice.

(C.)

THE WORD “MINISTRATION.”

It is well known that a considerable difference of opinion exists as to whether the word “ministration” includes the act of preaching or not. Cosin, Wren, and others, take it in its inclusive meaning, as extending to every act of clerical ministration; Sharp, Burn, and others, exclude preaching from its meaning. Now assuming that the word itself, in its first and obvious meaning, would include preaching, we can only suppose it to be from considerations drawn from after-documents, that the conclusion has been arrived at, that preaching was *not* included in the term. These would probably be such documents as, by enjoining the use of the surplice in clerical acts that were manifestly sacramental and liturgical only, and saying nothing of its use beyond, would seem not to require its use in the pulpit; or such, as by mentioning the act of preaching distinctly from other ministrations, would seem to imply that the word “ministration,” in its rubrical acceptance, did not include it; or, again, such as recog-

nized the use of the *gown* as the dress of the preacher ; and therefore could only be reconciled, it might be supposed, with the rubric by giving the exclusive meaning to “ministration.”

Now we may, I think, reasonably assume that the word “ministration” was intended to include (as it certainly would include *vi termini*) every act, preaching among the number, of the parish priest, within the compass of the offices of the Prayer-Book, and performed in the Church—but no more. When, therefore, an order of preaching arose, not contemplated by the rubric, and in no way provided for by it, and differing in many points from the preaching of the parish priest, as to place, preacher, and time (and this appears to be the case of the concionator, see (A.) IV. *a*), what wonder if documents should also be framed, in their wording and requirements referring to the new order of preaching and preachers alone. But is the language of such documents, therefore, to make void the meaning of the earlier orders, passed for the guidance, not of the new preacher, but of the old parish priest? The rubric was drawn up for the parish priest, and the concionator is not a parish priest;—for the priest of the Prayer-book;—and the concionator bears no resemblance to the Prayer-book priest, and often very little to a Prayer-book preacher.

The word of the rubric, therefore, “ministration,” may well be allowed not to comprehend the concionator as to his dress in the pulpit; but the “therefore” does not follow, that it does not comprehend, and was not always meant to comprehend, the sermon-time of the parish-priest.

If it be said, that if this is the necessary meaning of the word, it must necessarily include the times of all sermons by the parish priest; I reply, I believe it does; but if it does not, it is sufficient answer to say, that it has been checked in such extent of application by after directions.

With this distinction clearly in view, it will, I believe, be quite unnecessary to attribute to the word “ministration” any thing but its literal meaning; and all difficulty be removed in reconciling apparently contradictory documents; specially if it be borne in mind, in some cases, that the concionator and curate were one and the same person.

Thus, if the time of preaching is not mentioned in the wording of the article or injunction, requiring the surplice, it is because there was no question of the dress in preaching at the time:—the gown of the concionator was supposed in the pulpit; what was required was, that the surplice should never be omitted at other times; which the preacher was too ready to do as well as others. Or if preaching be mentioned as an act additional to ordinary ministrations, or the gown spoken of as the preaching dress, it is because the peculiar case of the concionator had now given a prominence to preaching which it had not originally possessed, as well as reasonably subjected him to peculiar laws.

(D.)

UNION OF SERVICES.

The solution of the question regarding the intention of the Church in the use of her services, together or otherwise, is perhaps of no very great importance to the point here in debate, looking to the fact, that after the practice had obtained of uniting them, there has been more than one opportunity of forbidding such union, had the Church desired it. But the following observations will go far to show the hopelessness of attempting to prove that the Litany was not intended to be used with the Communion service. “The prayer for the Church Militant in the Communion service, is the Litany to this service: to use the Litany, therefore, properly so called, at the same time with the Communion service, is to use two Litanies in one service, which could never have been intended:”—this is the Reviewer’s argument. Now what was the practice in King Edward’s time? Previous to the publication of the first book, the Litany was used “immediately” preceding high mass; every Sunday therefore. And it is fair to conclude, that *after* that book was published, the same order was observed, *mutatis mutandis*, specially as we find it so ruled for the Wednesdays and Fridays. Then, in Elizabeth’s time, we have Edward’s injunction repeated almost in the same words, ordering the Litany to be used immediately preceding the Communion of the Sacrament;—every Sunday, therefore, because at that time it was certainly supposed that there

would be a communion every Sunday. (See Wheatley, p. 319, for one reason.) Then, in confirmation of this, came Grindall's injunctions for the province of York, 1571. "The minister not to pause or stay between the Morning Prayer, Litany, and Communion; but to continue and say the Morning Prayer, Litany, or Communion, or the service appointed to be said (when there was no communion) together, without any intermission: to the intent that the people might continue together in prayer, and hearing the word of God; and not depart out of the church during all the time of the whole divine service." (D.A. i. 336.) And if it were necessary, we might safely infer that the archbishop, in this order, was only pressing upon the province of York what he knew to be the ordinary practice of the diocese of London, in reference to which diocese he expresses the wish, in a letter to Bullinger, "Eboracenses suos tam bene in verâ religione institutos invenisset, quam suos Londinenses et Essexenses successori suo reliquit." (Ibid.)

A passage in L'Estrange, to the effect "that there was some vacation allowed the curate between the two offices of Morning Prayer and the Communion," would not be at variance with the view given above, even if by Morning Prayer we were obliged to suppose the Morning Service ending with the Litany and Apostolic Benediction to be intended; because even upon such a supposition, to make the Reviewer's case good, not only an interval between the services must be supposed, but a change of the congregation; and this L'Estrange himself is not inclined to allow: "Whether or not the congregation departed hence on Sundays and holydays, after the end of Morning Prayer, and returned again to the Communion service, I will not positively determine; *I rather think not.*"

There can be no doubt, however, but by Communion, Litany and Communion in one are to be understood.

The following is Mr. Blunt's opinion on this subject, in his excellent little sketch of the Reformation: "Peremptorily as some have asserted that our Morning service for Sunday consists of three entire services, intended for three several hours of prayer . . . it would not be easy to prove that such division did ever in fact obtain. Two services are probably united, the Morn-

ing Prayer, strictly so called, being one ; the Litany and Communion the other. . . . There are reasons still more satisfactory for thinking that the Litany was succeeded by the Communion service without any pause whatever." (*Here the reason already given, as drawn from Edward's and Elizabeth's Injunctions, is stated.*) Indeed the Communion Service could scarcely fail of being annexed to the Litany, since it soon came to pass that the former was seldom read throughout, the Sacrament ceasing to be administered weekly as was at first contemplated, and recurring, at least in country churches, as at present, only five or six times a year.

Such also is the opinion given by Mr. Keble, in a note upon Hooker's Fifth Book, vol. ii. p. 147, where, after a quotation from Whitgift's Def. and Bridge's Def. of Gov., he says, "These passages seem to indicate that the services of Morning Prayer, the Litany, and the Communion, were united in Queen Elizabeth's time, according to the present practice;" and he confirms this view by other references.

There is, however, authority to be produced to the same effect, which, perhaps, the writer of the article in the "Quarterly" will esteem still greater: "Three services do not necessarily imply three distinct times of service. In the earliest ages of the Church services under different names were performed together; and the present service of the Church of England, though it consists of three parts, was never, we believe, parochially performed at three different times." (*Quarterly Review*, vol. 1. p. 529.)

(E.)

PRIVATE JUDGMENT OF THE PREACHER.

Perhaps a better proof of the utter untenableness of such an assertion, as has been combated thus far cannot be given than by considering what is required of those who take orders in the Church of England, or are admitted into any spiritual charge within her pale.

I. The candidate for orders must satisfy the bishop previous to ordination by letters testimonial from his college, or signed by three beneficed clergymen to this effect, "that he has not held, written, or taught any thing contrary to the doctrine or discipline of the United Church of England and Ireland," &c.

II. He must produce a certificate that he has attended the Divinity lectures of his university.

III. The same person when he applies for priests' orders must again satisfy the bishop in the same manner, that he has not, since he was ordained deacon, held, written, or taught, anything contrary to the doctrine and discipline of the United Church of England and Ireland, &c. And previous to his admission into priests' orders, he is asked by the bishop about to ordain him, whether he will give faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same? And his answer is, "I will so do by the help of the Lord."

IV. At any after period of his life, if he apply to the bishop to be licensed to any stipendiary curacy, he must again satisfy the bishop in the same manner that he has not for the space of three years last past held, written, or taught anything contrary to the doctrine or discipline, &c. And this testimonial must be countersigned, if all or any of the subscribers to it are not beneficed in the diocese of the bishop to whom it is addressed, by the bishop of the diocese where their benefices are respectively situated.

V. Then, again, within three months after he is licensed, he is to read in the Church the declaration appointed by the Act of Uniformity. "I do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established," and he is also to read at the same time a certificate from the bishop of his having made and subscribed the same before him.

VI. If, moreover, he should be further preferred, either to a perpetual curacy or benefice, he must again satisfy the bishop in the same manner, that he has not for the space of three years last past held, written, or taught, &c., and besides reading in the Church the above declaration and certificate, he is also required,

within two months after the granting of his license or institution, to make the following declaration :—“ I do here declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book intituled the Book of Common Prayer and Administration of the Sacraments,” &c. &c. ; and within the same time to read the Thirty-nine Articles in the Church, and declare his unfeigned assent to them.

VII. And in order to show how utterly unfit for preachers to her people the Church of England considered those who, interpreting the law of the Gospel after their own private judgment, refused to make the above declarations of assent to her doctrine, the Act of Uniformity provides that the “ patrons of benefices held by such recusants shall have power to present or collate to the same, as though the person or persons so offending or neglecting were dead.”

The care exercised with regard to lecturers, the “ *merè concionatores*” of the present day, is of the same kind, but still greater ; indeed church documents, from the very dawn of the Reformation to the Restoration, abound, providing for securities to be taken of the preacher, that he shall be only the voice of the Church in the doctrine he delivered to her people, and *not* speak of himself there. The well-known canon of 1571 is an example : “ The preachers chiefly shall take heed, that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and that which the Catholic Fathers and the ancient Bishops have gathered out of that doctrine ;” adding, “ that inasmuch as the Thirty-nine Articles of the Book of Common Prayer are agreeable to that doctrine, all preachers shall both subscribe to it and teach it ; and if they refuse, and teach other doctrine, shall be excommunicated.” And the mind of the Church of England on this point, has been the mind of the Catholic Church from the beginning. The canon above quoted is but the echo of the nineteenth canon of the sixth council of Constantinople, by which “ preachers are bid to follow this interpretation which the lights of the Church and the doctors have left in their writings ;” by which they shall more deserve

commendation, than by making private interpretation, which, if they adhere to, they are in danger to fall from the truth." Yet, the Quarterly Reviewer says that the Church of England (thus carefully guarding against this very evil) sends the preacher into the pulpit to deliver "the law of Christ in the exercise of his private judgment!"—"his own private thoughts in his own private dress!"

THE END.

Presented to James Clarke for his services